

of the Living Oracles? Who would not even 'contend earnestly and boldly for the faith formerly delivered to the saints?' Who would not sound the alarm and declare the judgments and sure counsels of God against the thralldom of established hypocrites? Who, amongst the sons of noble scholarship, while dwelling on the borders of spiritual Babylon, would not scrutinize his own views and the views of all others for a clearer discovery of divine truth? If otherwise, let no one boast of loving christianity, imitating Christ, or following in the path of the commissioned Twelve. Did the author of the christian faith say to his chosen heralds—'Go ye into all the world and preach the gospel, but do not preach if you meet with opposition?'

Are we heretics because we believe that christianity is perfect in itself without the appendix or addition of any of the laws of Moses? or because we teach that Jesus has ratified as complete and independent an institution for his people as did Moses for the Jews? Fatal heresy! Paul also is with us: "Christ is the end of the law for righteousness to every believer." "By one offering he hath perfected forever them who are sanctified." "He taketh away the first *will* that he may establish the second."—"Moses, as a servant, was faithful in all his house; Christ as a son over his own house." *

'But,' says Mr. Juryful, 'you deny the Trinity.' Where, when, under what circumstances? Who hears us speculate largely upon the sublime mysteries of the nature of the Deity? We are disposed to speak of the incomprehensible attributes of Jehovah in the biblical style—in the direct language of Jehovah himself. We speak of Father, Son, and Holy Spirit as speaks the bible, and because the term Trinity is not found among the number of words which are inspired, we cannot regard its popularity as a good reason for its use. We are persuaded the term has been manufactured, as also, in its sectarian sense, the term Unity. Any and all of these terms are to be avoided by those who would cultivate the pure speech of the Christian Oracles. We are neither Trinitarian nor Unitarian, no more than we are Armenian or Calvinian. An English scholar speaks the pure English: so we are desirous of speaking the pure language of God learned from his own vocabulary. Still, in view of this subject, not so heterodox as many declare, we can with the poet sing of—

Father, Son, and Ho'y Spirit, God.

It is as necessary to unlearn some things as to learn others in order to a correct knowledge of the teachings of the divine Book. It is a part of our effort to strike from our list of terms all that are not divinely authorized. To speak and teach spiritual things

* Rom. 10: 4. Heb. 10: 14. 10: 9. 3: 5, 6.